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ABSTRACT

The outline for an adult education colloquim states 17 discussion questions. Under each question, the outline refers to appropriate items on an eight page, 81-item, annotated bibliography. The first of three topical areas, ideas about people, considers: all people's desire to learn and their rough equality in intelligence; common people's ability to control their own affairs; and the problems of the advantaged and privileged as opposed to the disadvantaged and underprivileged. The second area, ideas about society, considers: the small proportion of the country's people who actually run it; the need for radical structural change in the economic-political system; the potential of radical structural change to enable people to love more than hate; the need for a spitirual dimension to radical change; and the need to reverse the trend toward increased technocratic control. The third area, ideas about adult education, covers: the connection between education and social life; the value of knowledge as an experience in itself; the importance of personal exploration in the learning process; the nonneutral content of education; the conservatism of standard brand adult education; and the review of adult education as all those activities of the chronologically mature in which learning is involved. (JR)

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TO: Participants in the colloquium on "Radical Ideas in Adult Education" January 31, 1976, Florida State University.

FROM: John Ohliger John Ohliger

Enclosed are some materials to read and study in preparation for our day together. During the colloquium we will be discussing the enclosed and engaging in other related activities.

"Radical Ideas in Adult Education" are a series of propositions, statements, assumptions, assertions, beliefs or contentions drawn from the writings or actions of adult educators (including me) who claim to be radical in the senses of:

(1) trying to get to the root, the essence of issues, and
(2) calling for a basic change in the social structure.

Few or none of these ideas can be proven or disproven through "scientific" experiment or research. But, it is important to note, neither can ideas opposed to these be so proven or disproven.

In preparation for the colloquium, after reading the enclosed, please type (or write legibly) a brief (one page or so) paper presenting your own views or experiences in relation to one or more of these ideas. At the top of the paper please note which idea or ideas you are writing about. If at all possible duplicate 25 copies of your views so they can be passed out to other participants. These will form the basis for some of our discussions. If you know other persons who are coming to the colloquium I would like to encourage you to get together with them and prepare one paper, if possible, presenting a joint or collective point of view.

I look forward to meeting you on Saturday, January 31st. (These ideas, without the readings, will form some of the basis for the public meeting Friday, January 30th. Since it will probably be very difficult to fully explore all of these ideas on Saturday in the time available, it would be helpful if you could come to the Friday meeting, so that the Friday discussion could form some basis for helping us to decide first thing Saturday morning which ideas to focus or concentrate on.)

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MATERIALS FOR RADICAL IDEAS IN ADULT EDUCATION WORKSHOP

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   C. All Needs Are Real, As Are All Wants.
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III. Ideas About Adult Education
   A. Education-Learning Is A Fragile, Delicate, Subtle Activity Linked To Social Life.
   B. Knowledge-Learning Is More The Experience Itself And Less The Classification of Information, The Acquisition of Facts, Techniques, Or Skills.
   C. The Path To Truth-Knowledge-Learning Is More Personal Exploration Or Mutual Political Dialogue And Less Scientific Experimentation Or Didactic-Instruction.
   D. Education Is Never Neutral, Politically Or Otherwise.
   E. Standard Brand Adult Education Is The Most Conservative and Reactionary Of The Different Levels Of Institutionalized Education.
   F. Adult Education Is Best Seen, Not As A Field, Discipline, Or A Profession, But Simply As Those Activities Of The Chronologically Mature In Which Learning Is Involved.

IV. What Can Be Done?

V. Bibliography

VI. Readings
   A. zz. Ohliger, John. "Is Lifelong Adult Education a Guarantee of Permanent Inadequacy?" Convergence, Vol. 7, No. 2, (1974), pp. 47-59. Plus question sheet based on this article.
   B. Table of Contents and Pages 57-68 from: q. Freire, Paulo. Pedagogy of The Oppressed. New York: Herder and Herder, 1970.
   C. Chapter 4 from: nnn. Reimer, Everett. School Is Dead: Alternatives in Education. Garden City, N.Y.: Doubleday, 1971.

Table of Contents (Continued)

D. aaa. Ohliger, John. "A Personal Statement About Learning Theory," Communique (University of Wisconsin-Extension, Mental Health Extension), Vol. 2, No. 4, (June 1974), pp. 4-6.

E. qq. Illich, Ivan and Etienne Verne. "Imprisoned in the Global Classroom," London Times Educational Supplement, (March 21, 1975), pp. 21-23. Plus Editorial from page 2 of the same issue and Letter in April 4, 1975 issue, p. 15.

F. m. Dauber, Heinrich and others. The Price of Life-Long Education. Cuernavaca, Mexico: Center for Intercultural Documentation, CIDOC Doc I/V, 74/70, (August 1974), 4 pages.

G. kk. Libby, Neil and others. "Help Stamp Out Mandatory Continuing Education," Journal of the American Medical Association, Vol. 233, No. 7, (August 18, 1975), pp. 797-799. Plus Editorial in same issue on p. 816.

RADICAL IDEAS IN ADULT EDUCATION

I. IDEAS ABOUT PEOPLE

"We must risk the future on the educability (creativity) of man."
Ivan Illich (See bibliographic items # 32 & 47 in iii-Ohliger-McCarthy.)

A. ALL PEOPLE WANT TO LEARN. (People are active and curious from birth. They don't need someone to "motivate" them to want to learn, which is really a euphemism for selling a program. There is something wrong with the program not the people who won't "sign up.")

1. a-Adams.
2. b-Adams.
3. m-Dauber & others.
4. Chapter 24 in bb-Holt.
5. Page 125 in hh-Irish.
6. mm-Lindeman.
7. Page 53 in zz-Ohliger.
8. iii-Ohliger-McCarthy.
9. zzz-Williams.
10. bbbb-Williams.

"Corresponding to the myth of equal opportunity, there is the reality of enforced inequality."
Everett Reimer (see Page 53 in nnn-Reimer.)

B. ALL PEOPLE ARE ROUGHLY EQUAL IN "INTELLIGENCE." (Intelligence is not measurable by IQ tests, which generally only measure how well someone might do in a school situation. Intelligence is not a single quality but is all those qualities of a person which have to do with her/his particular and individually unique "cluster" of thrusts toward learning.)

1. a-Adams.
2. m-Dauber and others.
3. y-Haggstrom.
4. Pages 61-64 in nnn-Reimer.
5. bbbb-Williams.

"I doubt that one can profitably speak of a 'false need' as such. The emphasis is better placed on false satisfaction of real needs."
Daniel Callahan (See Page 76 in f-Callahan.)

C. ALL NEEDS ARE REAL, AS ARE ALL WANTS. ("Meeting needs" is not a matter of determining which are the real ones according to some "hierarchy of needs" (Maslow) or some list of "developmental tasks" (Havighurst).)

1. f-Callahan.
2. u-Gobel.
3. cc-Illich.
4. ttt-Smith.
5. zzz-Williams.

"The common man is you and me....The common man is 'everyman' when not concerned with his specialty....Politics in a democracy is adult education, at least half the time."
Carl J. Friedrich (See Pages xvii-xviii and 311 in t-Friedrich.)

D. "COMMON PEOPLE" ARE CAPABLE OF RUNNING THEIR OWN AFFAIRS WITHOUT THE CONTROL OF EXPERTS. (They are equally, if not more, important and knowledgable than, experts and leaders. A better term than "para-professionals" is "paralaymen.")

1. a-Adams.
2. Page 23 in h-Carlson.
3. q-Freire.
4. s-Freire.
5. t-Friedrich.
6. y-Haggstrom.
7. Bib item #115 in aa-Hartung-Ohliger.
8. qq-Illich-Verne.
9. Pages 126-127 in hh-Irish.
10. ll-Lieberman.
11. mm-Lindeman.
12. aaa-Ohliger.
13. ooo-Reimer.
14. bbbb-Williams.

"The oppressors, who oppress, exploit, and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves."
Paulo Freire (See Page 28 in q-Freire.)

E. THE PEOPLE WITH MORE OR EQUALLY DIFFICULT "PROBLEMS" IN THIS COUNTRY ARE NOT THE SO-CALLED "DISADVANTAGED" OR "UNDERPRIVILEGED" BUT THE SO-CALLED "ADVANTAGED" OR "PRIVILEGED."

1. a-Adams.
2. b-Adams.
3. q-Freire.
4. ff-Illich.
5. oo-Lloyd.
6. vvv-Spring.
7. bbbb-Williams.

II. IDEAS ABOUT SOCIETY

"They are playing a game. They are playing at not playing a game. If I show them I see they are, I shall break the rules and they will punish me. I must play their game, of not seeing I see the game."
R.D. Laing (See bib item #111 in iii-Ohliger-McCarthy.)

A. THE PRESENT POLITICAL-ECONOMIC REALITY IS THAT THIS COUNTRY IS RUN BY A SMALL PORTION OF ITS PEOPLE. (The club, powers-that-be, power elite, ruling group, corporate state, etc.)

1. a-Adams.
2. b-Adams.
3. m-Dauber and others.
4. n-Domhoff.
5. o-Domhoff.
6. v-Gorz.
7. ee-Illich.
8. Pages 126-127 in hh-Irish.
9. gg-Illich-Verne.
10. Pages 13-14 & 19 in pp-London.
11. oo-Lloyd.
12. qq-London.
13. ss-Mills.
14. vv-Ohliger.
15. xx-Ohliger.
16. Page 50 in zz-Ohliger.
17. aaa-Ohliger.
18. iii-Ohliger-McCarthy.
19. kkk-Paulston-Leroy.
20. Pages 61-66 in nnn-Reimer.
21. qqq-Roszak.
22. rrr-Roszak.
23. vvv-Spring.

"I wish there was a way that we could chose
To whom, and what, and where we pay our dues.
But dues won't pay the tax that's on my mind."
Folksong.

B. RADICAL STRUCTURAL CHANGE IN THE ECONOMIC-POLITICAL SYSTEM IS NECESSARY. (It is the only action which will really protect the quality of life and make its improvement possible.)

1. a-Adams.
2. Page 187 in j-Coats.
3. q-Freire.
4. r-Freire.
5. v-Gorz.
6. hh-Irish.
7. tt-Nelson.
8. uu-Nelson-Beaulieu.
9. vv-Ohliger.
10. Page 190 in ww-Ohliger.
11. pp -London.
12. xx-Ohliger.
13. ooo-Reimer.

"What is freedom?
Freedom is not being ruled by ideas
you don't believe in.
Freedom is not having to put other
people down in order to feel
valuable.
Freedom is learning.
Freedom is listening.
Freedom is bending without being
pushed over.
Freedom has to be fought for."
Jan Lindsay (See bib item # 15 in vv-Ohliger.)

C. WE CAN LIVE IN A WORLD WHERE NO ONE HAS POWER OVER ANYONE ELSE. (We can live in a world where power is equally in the hands of all. We don't need hierarchies.)

1. Page 182 in j-Coats.
2. q-Freire.
3. Pages 61-64 in nnn-Reimer.
4. xxx-Thayer.

"I would like to help people smile - smile the social system apart....Real revolutionaries are men who look with a deep sense of humor - with sarcasm - upon their institutions. Sarcasm is adult playfulness. Cynicism is its opposite. Instead of freedom and independence, cynicism produces not real revolution but a regressive attachment to slogans and self worship."
Ivan Illich (See bib item # 22 in iii-Ohliger-McCarthy.)

D. RADICAL STRUCTURAL CHANGE IS POSSIBLE SO THAT ALL PEOPLE WILL BE ABLE TO FOSTER THAT PART OF THEIR BEING WHICH WANTS TO HELP MORE THAN HINDER, LOVE MORE THAN HATE, COOPERATE MORE THAN COMPETE, BE INTEGRALLY WHOLE MORE THAN BE ALIENATED. (This is an anti-capitalist view. Football is not the appropriate moral metaphor. But people who can understand the intricacies of football are capable of democracy.)

1. Chapter 4 in q-Freire.
2. vv-Ohliger.
3. ccc-Ohliger.
4. Chapter 11 in nnn-Reimer.
5. xxx-Thayer.

II. IDEAS ABOUT SOCIETY (Continued)

"I came upon a child of God.
He was walking along the road.
And I asked him, where are you going?
And this he told me....
I'm going to camp out on the land
And try to get my soul free.

Then can I walk beside you?
I have come here to lose the smog.
And I feel to be a cog in something turning.
Well maybe it's just the time of year.
Or maybe it's the time of man.
I don't know who I am.
But life is for learning...."
Joni Mitchell song.

E. NECESSARY AND POSSIBLE RADICAL CHANGE WILL BE OPPRESSIVE IF NOT IMBUED WITH A HEALTHY SPIRITUAL DIMENSION.

1. a-Adams.
2. b-Adams.
3. Page 182 in j-Coats.
4. Chapter 1 in q-Freire.
5. Bib items # 24, 37, 38, 75, 123 in aa-Hartung-Ohliger.
6. Chapter 7 in cc-Illich.
7. ee-Illich.
8. fff-Ohliger.
9. ggg-Ohliger.
10. Chapter 11 in nnn-Reimer.
11. ooo-Reimer.
12. qqq-Roszak.
13. rrr-Roszak.

"For a hundred years we have tried to make machines work for men and to school men for life in their service. Now it turns out that machines do not 'work' and that people cannot be schooled for a life at the service of machines."
Ivan Illich (See Page 10 in ee-Illich.)

F. THE TREND TOWARD INCREASED TECHNOCRATIC CONTROL MUST BE REVERSED. (New limits must be agreed to on technology itself and on economic-technical "growth" as well.)

1. b-Adams.
2. f-Callahan.
3. p-Dorschner.
4. z-Harding.
5. Page 112 in cc-Illich.
6. ee-Illich.
7. gg-Illich-Verne.
8. qq-London.
9. fff-Ohliger.
10. mmm-Power.
11. Pages 66-69 in nnn-Reimer.
12. ooo-Reimer.
13. qqq-Roszak.
14. sss-Schwartz.
15. vvv-Spring.
16. aaaa-Williams.

III. IDEAS ABOUT ADULT EDUCATION

"There can be no quantity production of the things of the spirit."
Everett Dean Martin (after giving the example of a New England public school administrator who "in a burst of oratory proposed that adult education be made compulsory. See bib item # 8 in jjj-Ohliger-Rosenberg.)

A. EDUCATION-LEARNING IS A FRAGILE, DELICATE, SUBTLE ACTIVITY LINKED TO SOCIAL LIFE. (It can't be helped much by behavioral-scientific models. It is hindered by compulsion or force.)

1. a-Adams.
2. l-Dauber and others.
3. c-Allen.
4. p-Dorschner.
5. Chapter 2 in q-Freire.
6. s-Freire-Illich-and others.
7. Bib items # 39, 72, & 124 in aa-Hartung-Ohliger.
8. Chapter 24 in bb-Holt.
9. Page 66 in cc-Illich.
10. gg-Illich-Verne.
11. Pages 70-192 in ii-Kidd.
12. kk-Libby and others.
13. Pages 21-23 in nn-Lister.
14. Page 8 in oo-Lloyd.
15. Pages 63-64 in qq-London.
16. yy-Ohliger.
17. Pages 47-49 in zz-Ohliger.
18. aaa-Ohliger.
19. bbb-Ohliger.
20. jj-Knox.
21. ddd-Ohliger.
22. jjj-Ohliger-Rosenberg.
23. Page 70 in nnn-Reimer, plus Chapter 11.
24. ooo-Reimer.
25. uuu-Sparks.
26. vvv-Spring.
27. yyy-Thomas.
28. zzz-Williams.
29. aaaa-Williams.

"Experience is, first of all, doing something, second, doing something that makes a difference, third, knowing what difference it makes."
Eduard C. Lindeman (See mm-Lindeman.)

B. KNOWLEDGE-LEARNING IS MORE THE EXPERIENCE ITSELF AND LESS THE CLASSIFICATION OF INFORMATION, THE ACQUISITION OF FACTS, TECHNIQUES, OR SKILLS. (In this sense there has been no "knowledge-explosion" and could not be one.)

1. Pages 11-12 & 15 in j-Coats.
2. Page 1 in h-Carlson.
3. m-Dauber and others.
4. s-Freire-Illich-and others.
5. Pages 49-50 in cc-Illich.
6. dd-Illich.
7. Pages 57-59, 85-86 in ee-Illich.
8. kk-Libby and others.
9. mm-Lindeman.
10. Page 54 in zz-Ohliger.
11. aaa-Ohliger.
12. Page 3 in eee-Ohliger.

"It is only the process of discovering whether the assumptions by which we live are truly valid which constitutes education. This process is inductive. It can never be taken over by computers. Rather it requires the imaginative cooperation of all those who are interested. Adult education should be pioneering in the development of this real form of education, the dialogic form of education."
Robert Theobald (See bib item # 145 in iii-Ohliger-McCarthy.)

C. THE PATH TO TRUTH-KNOWLEDGE-LEARNING IS MORE PERSONAL EXPLORATION OR MUTUAL POLITICAL DIALOGUE AND LESS SCIENTIFIC EXPERIMENTATION OR DIDACTIC-INSTRUCTION.

1. m-Dauber and others.
2. Chapters 3 & 4 in q-Freire.
3. r-Freire.
4. Bib items # 27, 28, 75 in aa-Hartung-Ohliger.
5. Page 60 in cc-Illich.
6. ee-Illich.
7. Page 128 in hh-Irish.
8. kk-Libby and others.
9. Page 8 in oo-Lloyd.
10. aaa-Ohliger.
11. iii-Ohliger-McCarthy.
12. mmm-Power.

"We declare education to be neutral...as if men were not beings in history....Furthermore, all we do in affirming this neutrality is to opt for domestication which we simply proceed to disguise."
Paulo Freire (See Page 18 in nn-Lister.)

D. EDUCATION IS NEVER NEUTRAL, POLITICALLY OR OTHERWISE.

1. q-Freire.
2. r-Freire.
3. Bib items # 30, 97 in aa-Hartung-Ohliger.
4. ee-Illich.
5. Pages 19-21 in nn-Lister.
6. Page 8 in oo-Lloyd.
7. Pages 61-64 in nnn-Reimer.
8. aaa-Ohliger.

"Education without social action is a one-sided value because it has no true power potential. Social action without education is a weak expression of pure energy. Deeds uninformed by educated thought can take false directions."
Martin Luther King

E. STANDARD BRAND ADULT EDUCATION IS THE MOST CONSERVATIVE AND REACTIONARY OF THE DIFFERENT LEVELS OF INSTITUTIONALIZED EDUCATION.

1. c-Allen.
2. g-Carlson.
3. h-Carlson.
4. d-Annonymous.
5. k-Cotton.
6. m-Dauber and others.
7. x-Gueulette.
8. Bib item # 125 in aa-Hartung-Ohliger.
9. gg-Illich-Verne.
10. Pages 16-18, 23-25, & 31 in pp-London.
11. qq-London.
12. zz-Ohliger.
13. ddd-Ohliger.
14. eee-Ohliger.
15. fff-Ohliger.
16. Pages 10-17 and bib item # 124 in iii-Ohliger-McCarthy.
17. lll-Penfield.
18. mmm-Power.
19. ttt-Smith.
20. uuu-Sparks.
21. aaaa-Williams.
22. Bib item # 98 in jjj-Ohliger-Rosenberg.

"(Adult education is) friends educating each other."
B.A. Yeaxlee (in the book Spiritual Values in Adult Education by Yeaxlee, as quoted in mm-Lindeman.)

F. ADULT EDUCATION IS BEST SEEN, NOT AS A FIELD, DISCIPLINE, OR A PROFESSION, BUT SIMPLY AS THOSE ACTIVITIES OF THE CHRONOLOGICALLY MATURE IN WHICH LEARNING IS INVOLVED. (The "problem" of people who call themselves, or are called, adult educators is to decide under what circumstances they as people, and less as representatives of institutions, can or should cooperate with others, or engage in mutual assistance with others, in such activities. This problem is not generally best seen as one of "designing a program.")

1. c-Allen.
2. Pages 7-8 in h-Carlson.
3. m-Dauber and others.
4. y-Haggstrom.
5. Bib item # 47 in aa-Hartung-Ohliger.
6. ee-Illich.
7. mm-Lindeman.
8. aaa-Ohliger.
9. bbb-Ohliger.
10. eee-Ohliger.
11. ggg-Ohliger.
12. kkk-Paulston-Leroy.
13. lll-Penfield.

IV. WHAT CAN BE DONE?

"Once we had stated as clearly as we could the nature of the predicament we are in and the challenge which we face, we would attempt to apply our newly-developed understanding - to some of the themes in the literature of crisis and transformation, to some pressing social issues, directly to the question: 'Suppose that I believe all that you say, what do I do differently tomorrow?'"
Ruben Nelson (Page 19 in tt-Nelson.)

I HAVE NO VERY SATISFACTORY ANSWER TO THIS QUESTION. (This is partly because I am confused about what I should do "differently tomorrow," partly because of the age we live in where nothing seems to work to make things better, and partly because usually I don't want to tell others what they should do, even if I think I know, especially if I don't know them as friends.

There is also the problem of answering this question specifically and concretely. Sometimes I get mad at people like Illich, Freire, and Reimer because their proposals for action seem so vague, global, impractical abstract, or because they don't propose starting a movement, group, program, or organization that I can join. I think I understand some of the reasons why they couch their proposals this way though I don't completely accept those reasons.

Below are listed some of their proposals as well as descriptions of some more concrete answers to this question that I have engaged in or believe worthwhile. I hope by the end of this workshop that you (individually or collectively) will have begun to work out a better answer to this question for yourselves, assuming you are not generally satisfied with what you are doing now. I hope this workshop helps in that process.)

1. a-Adams.
2. b-Adams
3. d-Anonymous.
4. e-Beitz-Washburn.
5. Page 19 in h-Carlson.
6. i-Center.
7. Pages 175-176 in j-Coats.
8. m-Dauber and others.
9. Chapters 3 & 4 in q-Freire.
10. v-Gorz.
11. w-Gross-Osterman.
12. y-Haggstrom.
13. Bib items # 67, 68, 78, 96, 99 in aa-Hartung-Ohliger.
14. Pages 129-130 in hh-Irish.
15. oo-Lloyd.
16. kk-Libby and others.
17. rr-Milam.
18. tt-Nelson.
19. vv-Ohliger.
20. yy-Ohliger.
21. Page 55 in zz-Ohliger.
22. bbb-Ohliger.
23. hhh-Ohliger.
24. kkk-Paulson-Leroy.
25. Chapter 13 in nnn-Reimer.
26. ppp-Rose-Rothstein.
27. qqq-Roszak.
28. www-Squires.
29. xxx-Thayer.
30. aaaa-Williams.
31. bbbb-Williams.
32. cccc-WorkForce.

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a. Adams, Frank. Unearthing Seeds of Fire: The Idea of Highlander. Winston-Salem, N.C.: John F. Blair, Publisher, 1975.

b. Adams, Frank. "Work, Leisure, Freedom and the Autonomous Individual," Adult Leadership, Vol. 24, No. 1, (September 1975), p. 47.

c. Allen, Woody. "Spring Bulletin," in Getting Even. New York: Random House, 1971 and Warner Paperback Library, 1972. pp. 47-51. "The number of college bulletins and adult-education come-ons that keep turning up in my mailbox convinces me that I must be on a special mailing list for dropouts....I have fallen into the habit of browsing through an imaginary, handsomely printed course bulletin that is more or less typical of them all:... Philosophy I: Everything from Plato to Camus is read, and the following topics are covered: Ethics - The categorical imperative, and six ways to make it work for you. Aesthetics - Is art the mirror of life, or what? Metaphysics - What happens to the soul after death? How does it manage? Epistemology - Is knowledge knowable? If not, how do we know this? The Absurd - Why existence is often considered silly, particularly for men who wear brown-and-white shoes. Manyness and oneness are studied as they relate to otherness. (Students achieving oneness will move ahead to twoness."

d. Anonymous. Poem composed by a participant at a two day workshop on Community Problem Solving, University of Wisconsin-Extension, May 1974:
"As I have indicated earlier
There appears to be some fundamental contradiction
In a group of materially satisfied
And only moderately idealistic
Paid agents of a state maintenance institution
Discussing their actual and potential roles as change agents.

But, as ever, it seems that my problem definition is too simplistic
And completely underestimates the intelligence of the state
As well as its cunning in the fight for survival.
The role is one of dependency.
Should you desire change or merely to deal with your state
You may call your local agent collect.
Your state agent is there to assist you with whatever troubles
Your little body and soul.
There is no need to act.

If then this new hypothesis withstands the test of time
The actual problem of the community
Is the need for someone to solve its problems."

e. Beitz, Charles and Michael Washburn. Creating a Future: A Guide to Living and Working for Social Change. New York: Bantam Books, 1972.

f. Callahan, Daniel. The Tyranny of Survival and Other Pathologies of Civilized Life. New York: Macmillan Publishers, 1973.

g. Carlson, Robert A. The Quest for Conformity: Americanization Through Education. New York: John Wiley and Sons, Inc., 1975.

h. Carlson, Robert A. "Professionalization of Adult Education: A Growing Issue in North America," Bildung and Erziehung, (forthcoming 1975), 39 pages.

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